

CIRCULAR.

THE FOREIGN FIELD.

The Nations wait for God's Law.

All the donations aided in former years still look to the American churches through this Society, for help, and several applications are before the Committee which could not be met from the \$35,000 appropriated the last year. From China—from Singapore and the Indian Archipelago,—from Siam,—from the Shans,—from Burma,—from the Northern India,—from Orissa,—from Telingas,—from Ceylon, & the millions of the Tural population on the continent,—from the Mahratas,—from the Sandwich Islands,—from Syria,—from Persia,—from Smyrna,—from Greece,—from

VOLUME CIRCULATION.

MORAL POWER OF TRACT VISITATION.

Will not 200 individuals who are able and willing, constitute themselves Life Directors of the Society by a donation of \$50 each? Will not 500 individuals become Life Members by a donation of \$20 each? Will not churches constitute their pastors or others Life Directors or Members? Will not ladies exert themselves as in former years? Will not pastors of churches present the cause at an early day and take collections? Will not friends of the cause individually contribute what they can, however small the sum? Will not auxiliary Societies return to their first love, and extend a helping hand?—In short, will not the people of God throughout the land unite with one heart in aiding the Society to spread the Gospel over all the earth?

From the Sailors Magazine.

East-Heaven, July 5, 1837.

polled out many fervent prayers for their children, and these have been the means of recovering and saving a multitude of them. Through all these scenes of his alienation from heart from God, and the divine forbearance, the eye of the Lord followed him. And at length the day of his redemption arrived. For which purpose the Lord led him into the Sailor's Chapel. There grace appeared, and the Holy Spirit opened his heart to receive the words of eternal life—and the humble sinner returned rejoicing in the great salvation. Returning home he came to tell me what the Lord had done for his soul. And it seemed, indeed, the great return of a lost sailor to God. I could not but discern some marks of grace, some evidence that he was now a man born of the

er we had become alarmed at the soul-de-
stroying evil at home. — *James Parren* was
the first man to raise the temperance flag
on the oyster ground, in the waters of the
Chesapeake, and he nailed that flag to the
mast: Sink or swim—death or victory was
his motto. He earned himself with trac-
—he circulated them—and read them to
those who could not read. He exhorted,
and reasoned, and warned. And he ut-
terly refused to bribe the poor ignorant men
to drink diminution that he might get their
oysters. He would not carry the drink in
his vessel. Here the conflict began, and
raged. He put all at stake. He stood
single in the conflict. His partners blamed
him—his relatives blamed him. All the
oystermen that sailed out of yonder har-
bour—owners—masters—foremastmen, so-
ber and drunken, were against him. Some
laughed or sneered at his folly. The pro-
fane and red-faced cursed him. They pre-
dicted every thing bad. They drew away
the oysterboats from him, when on the
ground. Setting sail for home themselves,
they left him without a prospect of a cargo.
They reported him helpless and ruined.
They drove him to sea; wrecked and found-
ered him, till they wore out their oars, and
we ceased to regard them. But there,
during these disasters, was Capt. Farron !
At one time he arrived before his rum neigh-
bour, (who left him in the Chesapeake,
without a cargo on board) with a superior
and more profitable cargo. At another he
brought the richest cargo that ever entered
this market, though the other vessels had

Perhaps you mistake your case. If you are sorrowing for the punishment of sin only, it will be a mercy if that be followed by sor-

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